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(See inside front Cover)

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COVER PICTURE

The Rev. Herbert E. Richards, pastor of First Methodist Church, Boise, Idaho, graciously supplied the architect's sketch of the proposed new gothic cathedral to be erected in Boise. Additional information, giving details, will be in the next issue.

A Journal of Practical Church Methods

FAITH..

LIVE IT,  
ROBERT T. RAINES  
KNOW IT

A DICTIONARY defines faith as "a believing without proof" and *trust* is given as a synonym. A modern college dictionary calls faith- the faculty that enables us to realize the *unseen*. This is not an entirely satisfactory definition, nor are any other that are to be found in any dictionary, book of synonyms, or encyclopedia. Even the Christian Aristotle, St. Augustine, could not explain *faith!* He said simply that *faith* is to "be- lieve what we do not see." To this he added an inspiring note, "the reward of this faith is to *see what we believe,*"

St. Augustine, one of the four great Fathers of the Church, could not reveal *faith* through mere words. Faith is one of those strange phenomenons that we *know* only as we experience it, and not until then. There are many others, - love and beauty are excellent examples.

Most everyone falls in love, at one- time or another. No one can explain it, however. The poets, philosophers, and other distinguished spectators and sentimental persons have tried in vain to interpret this poignant yet indescrib- able emotion. History proves that the best explanation of love is the personal experience.

Beauty, also, becomes a reality only through personal experience. In one of his sermons, Peter Marshall once mock-

( See Page 319)

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# DUST

and

# DIVINITY

CECIL C. URCH

**T**HAT breath of God in man sets him apart from the four-footed-creatures of earth. Water, we know seeks its own level, and so does the soul of man. Lower animals are content to gaze at the ground, but man, seeking his proper level, looks up at the stars. Forever seeking the God Who created him, man cries out, -

"Thou madest man, he knows not why;  
He thinks he was not made to die."

There is in man at his best a divine discontent with things as they are. Complacency is not a Christian virtue. At a restaurant in Honolulu during World War II, I noticed this sign devised by an enterprising dairy company: "Our cows are never contented; they are always trying to do better." Even so, we Christians should keep striving to think grander thoughts, to live better lives, to be more forgiving, "as God, for Christ's sake, has forgiven us."

God is Beauty, and He breathed His spirit into man. Whenever we stand enraptured before a great painting like Millet's "Angelus", whenever we marvel at the perfection of a rose, whenever we watch the sun setting over a snow-clad hill, or listen to the soul-stirring music of the masters, we reveal the divine breath within us. When we look upon our first-born baby, rosy with sleep, we rise to the heights of God's Spirit within us. When at night we stand under the starry canopy of Heaven, we re-echo the Psalmist's question, "What is man, that Thou art mindful of him?"

God is Truth, and He breathed into man's nostrils "The breath of life."

*First Presbyterian Church  
Woodstock, Illinois*

Whatever has been truly said belongs to us Christians who strive to live up to our divine kinship. Horace Mann, that famed American educator, lived up to his own teaching, "If any man seeks for greatness, let him forget greatness and ask for Truth, and he will find both."

"What is truth?" sneered Pilate, when Jesus stood proudly before the officer in the Hall of Judgment. Pilate, poor man, never received an answer to his question. We Christians, however, have heard the answer from the lips of the Galilean, "I am the way, the truth, and the life. No man cometh unto the Father, but by Me." This is the ultimate truth that sets man free from fear and doubt and confusion. In science, history, philosophy, in ancient tomes of half-forgotten lore man seeks truth. But there is *one Book* which contains the truth that shall truly *set men free*, as the poet Whittier reminds us.

"We search the world for truth. We cull  
The good, the true, the beautiful,  
From graven stone and written scroll,  
And all the old flower-fields of the  
soul;

And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

--John Greenleaf Whittier, "The Bible"

TEXT: Gen. 2:7 "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and he became a living soul."

# WISE IN HIS FOLLY

C. IRVING BENSON

**C**ROWNING the hill behind Oban, on the west coast of Scotland, is an unfinished Colosseum which the *unknowing* call "McCaig's Folly," writes Dr. Benson on his visit to Edinburgh, Scotland.

Oban is a fine little town clustered round the shores of its glorious bay and terraced gently to the surrounding heights.

It faces and is sheltered by the green-isle of Kerrea. Behind Kerrea which looks as if it had been carelessly tossed into the water, lies Eilean nan Uan and stretching away to the west is Loch Linne and beyond the hills of Morven.

South from Morven are the peaks of Mull with Ben More standing among them like a giant.

The best known Oban man was Major John Stuart McCaig, who began to erect the replica of Rome's ancient Colosseum on Oban Hill which today stands out as the town's chief land-mark, "McCaig's Folly" they call it.

The usual story is that this banker, essayist and art critic set out to build this huge edifice in Cruachan granite, *solely as a monument to himself!*

Before he died he had spent 6000-lb on it when the lb. was worth 20-shillings. The story is *wrong*. McCaig was no fool.

The last time I was in Scotland, I sat at Dr. James Black's supper table, talking of things in heaven and earth, when he asked me where I had been in Scotland. I mentioned Oban.

"What did you think of McCaig's Folly?" he asked. I said that it had looked like a haunted ruin in the moonlight and innocently remarked, "What a conceited fool the man must have been!"

"He was no fool!" said Dr. Black briskly. "He was a relative of mine--my father's cousin."

I began to mutter words of apology. "Oh, you needn't apologise," he said graciously. "Everybody tells the same story, but *it isn't true*. Let me tell you how he came to build it."

This is his narrative as I remember it. *Things were bad in Oban in the-1860's*. The fishing was bad, the crops had failed and work was scarce.

Major McCaig was far and away the richest man in Oban. He owned the pier, the main hotel and much property. He determined that none of his townsmen should starve, so he resolved to make work and to pay a fair wage for it.

He set the unemployed men to level the hill-top and masons chiselling the stone for the building which he planned as an ornament to the town.

All through the winter men worked but with spring and summer things improved and they went back to their fishing and farming. Next winter things were as bad as ever and McCaig called the men to work again on the hill.

So it went on for four years--men working at their occupations in the summer, and *on the hill in the winter*.

Then better times came and Major McCaig left the great amphitheatre standing like a gaunt wreck. He had *done what he set out to do*---saved his townsmen from want and misery and *saved their self-respect by providing work*. And there the great unfinished granite Colosseum stands dominating the lovely town of Oban.

People laugh at his folly: "This man began to build without counting the cost and he had to stop when his money was spent."

The truth is that John McCaig died one of the richest men of his day and left his great fortune to a Scottish University.

He was no fool---he was a man ahead of his time, who believed that any sort of work is better than any unemployment dole, for work saves a man's self-respect and keeps him from self-pity.

So when I came again this summer to Oban and saw the unfinished Colosseum crowning the hill behind the town, I thought of it as a testimony to a man's wise citizenship and his Christian concern for his fellow-townsmen.

Oban might well finish what he so worthily began, with wisdom and vision.



# Of The Same Pattern

WILLIAM R. SIEGART

**T**HIS young man was trying to learn the machinist-trade. His present task was to make a *turning* to micrometer exactness. As I watched him on a tour of the plant he had the micrometer on the *turning*, fighting the tool, and trying to make it *read* what he wanted it to read.

A seemingly unrelated incident happened a few days later when a false ceiling erected in the police chief's office fell on him. It had nothing *good to which to cling*.

Then I went to the jail to interview some prisoners. Everyone blamed other people, conditions, or environment for their incarcerated situation. None would *admit fault within himself or herself*.

Visiting another plant I saw several car loads of gun mounts that had been rejected and returned. Examination showed that the bearings had not been properly *turned*, but the inspector, anxious to get out production and hoping that it would not be noticed, had "*peened*" each bearing and *passed* them.

What thread runs through all these *seemingly unrelated* incidents? Just this, and it is very important; In each case *someone was trying to make the rules fit his or her own purpose*, rather than make him or herself conform to necessary rules.

Isn't that one of man's worst sins, to try to tell God what is right, instead of seeking to *know God's will and way*, and to follow therein?

*Reading, Pennsylvania*

FAITH (Continued from inside Cover)

ingly defied anyone to prove beauty through argument to another who did not believe it existed. Beauty cannot be proved. Yet we all know it to exist. We know it because in one form, or another, it has entered our lives.

As with love and beauty, so it is with faith. Some things to be understood must be experienced.

The first and the easiest way to know God, i.e., to have faith in Him, is by personal experience. Live as though there

# Seven Whole Days

ERIC JONES

**L**AST summer our Sunday School went to Inverkip. When the games and tea were over we all went down to the sea before catching a train home. It was then that I spotted a notice in a shop window. It said 'Chimneys swept on Fridays.' Think of that, boys and girls. At Inverkip you can only have your chimneys swept on Fridays!

Of course the reason will be that the sweep only visits Inverkip on that one day in the week. On other days, he will be in other villages. Even so, that notice made me think.

There are some people who will only do certain things on certain days. I once heard of two elderly ladies from a village in England who went to stay in London for a few days; London impressed them and so did the fine hotel where they stayed. They were particularly impressed with the fact that they each had a bathroom, with a bath, leading from their bedrooms. They often mentioned this fact as they talked together and even mentioned it on postcards sent to the friends at home! After three days' stay they went home on a Thursday. When they reached their home village, they were asked how they had liked their holiday. 'It was wonderful,' they said, 'and the hotel was marvelous. We each had a bath to ourselves and the only thing that makes us sorry now is that we did not book until the Saturday so that we could have had a bath on the Friday night!' You see, they felt that Friday night was the only possible night on which to have a bath!

We know better than that, don't we? But there are some boys and girls who make a greater mistake than that. They think that Sunday is the only day for prayer and praise and Bible reading.

We should praise God every day, and pray every day and read our Bibles every day. George Herbert was right when he said, *Seven whole days, not one in seven, I will praise Thee.*

*The Expository Times  
Glasgow, Scotland*

*is a God* and you will know Him. He will reveal Himself to those that first believe. This is the Divine paradox. Faith comes when we believe, not before. This is not wishful thinking. It is an inexplicable fact.



# THE CHURCH AT WORK



## *In the interest of Better Church Manners*

Paul the Apostle once wrote, "To write the same things to you, to me indeed is not grievous, but for you it is safe." Phil. 3:1. He, too, found it necessary to say certain things over and over again. Man is possessed of an amazing capacity for forgetting those things that he should remember.

We are no exception to the rule. All of us know, or should know, that it is highly improper to leave the public service before or during the distribution of the blessed sacrament. Granted, a large number of communicants prolongs the service an additional fifteen minutes or so. But pray tell me, can our other businesses be of such all-consuming importance that we must walk out on our Lord before His gracious benediction can be spoken? It is as though we were condescendingly, with stop watch in hand, granting our God one hour of our precious time. Should the interview by chance exceed the allotted hour we presumptuously walk out of the church.

Friend, the communion service, the distribution, the post communion liturgy concerns not only those partaking of the sacrament. They all are an integral part of the full service and concern every worshipper present. We do not walk out half way through a concert. We are better mannered than to leave abruptly while someone is speaking to us. Ought we not to show the same, and certainly a much greater, respect for our blessed Lord when once a week He graciously deigns to visit us with Word and Sacrament?

Of course, emergencies may and, frequently, do arise which may necessitate our leaving before the end of the serv-

ice. Of such isolated incidents we are not critical, but rather wish to be sympathetic and understanding. But a general exodus of practically all worshippers not communing shows disrespect for the Lord, for His Church and for His Word and gives unmistakable evidence of bad manners spiritually.—Let's resolve that from henceforth we will remain till the service is concluded and until the Lord's gracious benediction has been pronounced upon us.

--Exchange

## WHY PRAY?

There is the story of a minister who asked a little boy in his parish if he prayed every night. The boy replied, "No. Some nights I don't want anything." It is typical of many Christians. Prayer is considered on the plane of asking for things. Prayer does have a wide range of requests, as for example, John Knox of Scotland, who prayed: "Lord, give me Scotland or I die." There was the sense of spiritual urgency. Our definition of prayer will depend on our needs and the needs of those about us, for as Tennyson so well wrote:

"For what are men better than  
sheep or goats  
That nourish a blind life within  
the brain,  
If, knowing God, they lift not  
hands of prayer,  
Both for themselves and those  
who call them friend?  
For so the whole round earth is  
every way --  
Bound by gold chains about the  
feet of God."

God is the source of all blessings, temporal and spiritual; all that we have and are, we owe to Him.



# ILLUSTRATIONS

W. FRANKLIN HARKEY

## THE PLACE OF CHRIST

*Text: Mark 4:34 "But without a parable spake he not unto them."  
Prov. 25:11 "A word fitly spoken is like apples of gold in a setting of silver."*

The question is often asked, what place should Christ have in my life? Is He supreme or is our allegiance to Him casual? In a tribute to the late Dr. Robert E. Speer, Dr. John A. Mackay said, "Christ was the center of his virile faith, the Saviour and Lord of his life, the companion of his way, the pattern of his behavior, the goal of his ardent longing; the new life in Christ was the ultimate in which he believed." A term now in use is "Committed." If it is real there can be no doubt of the place of Christ in a life.

## TRUE VALUES

Among the great poets of America stands Edwin Markham. He was one who sensed real values. Nowhere is that truth revealed more than in his dynamic poem called, "Man-Making"--

"We are all blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

"Why build these cities glorious  
If man unbuilds goes?  
In vain we build the work, unless  
The builder also grows.

## CHRISTIAN FAITH

### a PERSONAL MATTER

The Southern Christian Advocate is given the credit for the story of a non-church-goer, who said to his wife, "You go and pray for us both." Not long afterward he had a dream one night, in which he and his wife stood at the gate of heaven. When Peter opened the gate he said to the wife, "You go in for both." The dream wrought a revolution in his life. The Advocate adds, "A wife's religion is a wonderful help to any man striving to live right, but

Washington, Pennsylvania

no man can go to heaven on the religion and prayers of a wife or mother."

## THE SHEPHERDING

### CARE OF GOD

In one of the most moving of passages of Isaiah the prophet exclaims, "He will feed his flock like shepherd, he will gather the lambs in his arm, and carry them in his bosom." The sweet singer of Israel could say, "The Lord is my Shepherd." One of the oldest Christian hymns is "Shepherd of Eager Youth", written by Clement of Alexandria, about 200, A.D., and still found in our hymnals:

"Shepherd of eager youth,  
Guiding in love and truth  
Through devious ways,  
Christ, our triumphant King,  
We come Thy Name to sing;  
Hither our children bring,  
To shout Thy praise."

## HOW TO SAVE A CHURCH

*Text: Mark 4:34 "But without a parable spake he not unto them."*

Sometime ago the newspapers carried the story that Paul Revere's Church was in danger of being lost. The historic old North Church, in Boston, is the one from whose steeple hung the lanterns that started Paul Revere on his famous ride in 1775. It is officially known as Christ Church. Its membership had declined to about 30 pewholders and most of these attended other churches. But, when the publicity about the neglected and decaying church was sent out a quick response on the part of people everywhere made it possible to repair the church and give it a new start. Such may be a parable of a lot of churches that through lack of financial support or indifference on the part of members are allowed to decay materially and spiritually. A suitable prayers is: "Revive Thy work, O Lord."

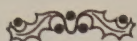
### Why Doubt God's Word?

It is strange we trust each other,  
And only doubt our Lord,  
We take the word of mortals,  
And yet distrust His Word;  
But oh, what light and glory  
Would shine o'er all our days,  
If we could remember always  
God means just what he says.

A.B. Simpson, Exchange.



# SERMONS



## LAND OF RIGHTEOUSNESS

JOHN W. McKELVEY

TEXT:

*II Peter 3:13-14. It is new heavens and a new earth that we expect, as He has promised, and in them dwells righteousness. Then, beloved, as you are expecting this, be eager to be found by Him unspotted and unblemished in serene assurance.*

**W**HEN I was in San Francisco one spring I took one of the famed sight-seeing tours across Golden Gate bridge. In the course of that trip our bus drove up in front of a magnificent Graeco-Roman structure known as the Palace of Fine Arts. It had been built in 1915 in connection with the Pan-American Exposition and was reputed to be one of the most impressive buildings in the Exposition. But the moment we stood in front of this Palace of Fine Arts and looked at it closely, I could see that its magnificence was pure sham: it was built, not of chiseled marble and granite columns, but of wooden slats and plaster.

It reminded me of Jesus' graphic description of certain of His contemporaries in the First Century who were "like whited sepulchres.. indeed beautiful without, but... within full of dead men's bones and of all uncleanness." Matt.23:27 The irony of all this was the more apparent when I reflected on the fact that this building was called the "Palace of Fine Arts."

I know of no better illustration by which to set forth the tragic circumstances circumscribing America today and compelling us to look

behind the outward facade to see whether our nation is, as it ought to be, a "land of righteousness" or whether it is in fact a land of sham morality and make-believe religion.

No sooner have I said this than someone will want to say, "But, sir, the nation is influenced by the church, and the church is stronger now than ever before." And again, it is necessary to point to San Francisco's Palace of Fine Arts and reply, "Outwardly it appears to be so." The facts recently released indicate that the total membership of 252 religious bodies climbed to 88,673,005 in 1951, which is 58% of the estimated population of continental U.S. the largest percentage ever achieved in the history of our land.

And yet, encouraging as these statistics are, they cannot gauge zeal, the warmth of a churchgoer's heart, the degree of his commitment, or the quality of his love for his brother.

It is possible, of course, to be arrogantly self-righteous in looking at our situation and say that all the crookedness and corruption rampant in America stems from the 42% of our population which is outside the church. But, unfortunately to say this, is to admit that we are blind to the facts. Again and again, when a story breaks of crime or moral compromise in politics, business, or private affairs, the facts include one that causes every serious-minded citizen to bow his head in shame, namely, that the person involved was not only a member of the church in his



community but frequently an active participant in its fellowship.

The truth is, the moral conscience of America as a whole has been deadened by many subversive influences, to the point where we have lost our cutting edge in determining what is right and wrong, and to the extent that we are lost in a moral fog and helpless to extricate ourselves from impending doom.

II. In order to keep our thinking specific let me indicate three directions into which we, either as individuals or as a nation, are blundering into disaster. The first has to do with what we have called old-fashioned honesty and moral integrity. It is an ethical concept that seems to be rapidly going into discard. The scandals of corruption in government are only symptomatic of a worsening attitude taking form all over America. It was evident in the basketball bribings, in the cheating in exams at West Point, and in the horrible revelations of the Senate Crime Investigations Committee in general. It is hinted at by the veiled disclosures of the Internal Revenue people that great numbers of Americans are chiseling on their income tax returns. The dreadful thing that is happening is not merely the amount of moral corruption taking place but the amount of moral compromise going on in our thinking which eventually will crop out in our actions.

Right and left we are asking, and you young people who are in school or the service know how true it is, we are asking, "Does it pay to be honest? Is virtue worth while? Does decency amount to any thing in the end? If others cheat, why shouldn't I?"

The insidious character of evil on honor and integrity was brought home to me recently in a conversation I had with a man of unimpeachable moral standards. He was discussing this problem very seriously when suddenly he said, "I am about convinced that virtue

doesn't pay any more." He said, by way of explanation, "I was brought up on the notion that it was virtuous to pay one's bills promptly, and always to pay cash for food for the table. And I always try to do so. For example, I always pay cash for my groceries, but the store I deal with is a cash and carry store. What happens? Well, here is Sam Smith who charges his groceries, and who says to the grocer at the end of the first week, 'Joe, I'll pay you next week.' And next week Joe is so happy to get a \$40 grocery bill paid that he takes Sam Smith over to the candy counter and gives him a bag of candy to take home to the children. But I, who have paid cash, get no bag of candy! I get only a brusque 'thank you', if I get that."

I doubt if this man will ever lower his standard of ethics to get a bag of candy, but the tragic truth is, increasing numbers among us are lowering their ideals of honor and integrity to gain some fleeting advantage or empty pleasure, and the outcome is the moral rot that is threatening to destroy us as surely as it destroyed ancient Rome and modern France.

The second sign of inward decay is the stranglehold which narcotic drugs and alcohol has on our nation. The U.S. Department of Commerce on July 8 reported the total expenditures for alcoholic beverages including revenues were \$9,150,000,000. This is an increase of \$390,000,000 compared with 1950. The drink bill thus averages about \$230 for each family and \$140 for each of the estimated 65,000 drinkers.

It isn't only the fact that the abominable social curse of strong drink is bankrupting our land financially, but what is even more terrible in consequences, it is bankrupting this nation morally. "The drinking of alcoholic beverages is increasingly responsible for the disintegration of the home, as witnessed by social service records and those of divorce court proceedings. It is the major cause



of public disorder. It causes poverty and produces inefficiency in industry and commerce. It is a corrupting influence upon the conduct of public affairs. It is the most formidable obstacle to the good life among all people." So declared the General Conference in San Francisco.

Closely related to strong drink is the third sign of decay, namely, the immoral lust of gambling. The ease with which so many people justify gambling is perhaps understandable in view of the chance of getting something for nothing, but that fact can never put the slightest moral sanction on this diabolical short-cut to ruin.

It is true that a certain Royal Commission on Betting, Lotteries, and Gambling in England claimed that "gambling, though in excess it may prove personally and socially harmful, is not wrong in itself and in any degree." It is also true that ten thousand Royal Commissions cannot repeal the moral law of the universe wherein we dwell. The question of whether gambling is right or wrong is ultimately a theological question (as all ethical questions are) which means that each of us determines the answer to this question when we answer the question of what God is like, and consequently, what He wants men to be like.

In the words of one British churchman, the logical consequence of a decision that gambling is not wrong is this: "It is to say that to win money for which one has made no adequate return in service, and to do it with the clear knowledge that another man loses, is of one piece with the Christian obligation to give to the uttermost. It is to say that one's money, one instrument of life with which God has intrusted man, is used in the service of God when a man bets on a horse or a dog, and that when he spends time and brain betting in baseball or football lotteries he is using these powers as God, (who seeks to save the world,) wills. It is to say that luck

alone, and not work . . . is the source of the great and satisfying rewards of life."

III. I could go on, but I have said enough to indicate that we are in dread danger of making America another sham "Palace of Fine Arts." Furthermore, if I may be bold enough to say it, what is wrong in our behavior will not be corrected with any new administration. It will be corrected the moment you and I, even though we should constitute a woeful minority, recover the faith which motivated Apostle Peter to write his cryptic charter of righteousness: "It is new heavens and a new earth that we expect, as He has promised, and in them dwells righteousness. Then, beloved, as you are expecting this, be eager to be found by Him unspotted and unblemished in serene assurance."

What the Apostle means is simply that, bad as things are, we are possessed of a faith that rings with hope, if we dare to live by that faith. The answer to our moral crisis therefore, is in ourselves!

This truth was impressed on me with double force that day when I took the sightseeing tour past the Palace of Fine Arts across Golden Gate bridge. Our tour was headed for Muir Woods, one of California's stands of redwood trees. In Muir Woods I saw the secret containing the answer to the sham of the Palace of Fine Arts. The guide pointed out numerous instances among the redwoods where they had been damaged by fire and lightning, most of these disasters having taken place so long ago there is no record of them. But the mute presence of charcoal tells the story. And yet, despite these disasters the trees survived. How? They survived because the Hand of God released mysterious hidden resources within the trees themselves and grew scar tissue to bind up the hurt and thus secure life for the long centuries ahead.

In some such similar fashion God has made it possible for us to rise above the evil and wicked-



ness of our times. He put within each of us the capacity, by faith in Christ, to bring in "new heavens and a new earth."

The answer to the moral rot eating at honor and integrity in life about us in the affirmation of Howard Arnold Walter's lines:

I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.

The answer to the abominable social curse of strong drink is to abstain from the use of alcoholic beverages of any kind. It is to bear witness to the Christian principle that we each are our brother's keeper and stewards of our influence upon others as well as stewards of God's divine gift of life itself.

And, to go on, the answer to the immoral lust of gambling is to work while it is day, knowing that God works and we must work, if we would transmit to the next generation a heritage filled with hope and rich with creative purpose.

How important our decisions are in our strife of truth with falsehood is set forth by Maxim Gorki in his soul-searching drama **THE LOWER DEPTHS**. In this extraordinary play Luka, a homeless old man, who becomes in a sense the conscience of the drama, tells the strange story of a man who believed in a land of righteousness. He said, "Somewhere on this earth there must be a righteous land and wonderful people live there - good people! They respect each other, and everything is peaceful and good!" And so, that man, who was always searching for this land of righteousness, kept hoping even against hope. It was his one happiness - the thought of that land.

And then one day there came to Siberia the place where he lived, an exile, a learned man with books and maps who knew all sorts of

things, who on being asked where the righteous land was, opened his books and maps, and looked carefully without finding it. The man however couldn't believe it. "It must exist," he said, "look carefully. Otherwise," he went on, "your books and maps are of no use if there's no land of righteousness anywhere."

But the learned man was positive about his failure to find such a land. Whereupon the man got angry. He felt robbed! And he said to the learned man: "Ah- you scum of the earth! You're not a learned man at all but just a d--- cheat!" And he gave him a wallop in the eye- then another one. . . And then he went home and hanged himself!

How many people there are in today's world who, like this wouldn't be able to stand the disappointment, God only knows. But whether there is a land of righteousness, and whether this land of ours is that land will depend on us, how we, each of us, seek "new heavens and a new earth . . . eager to be found by Christ unspotted and unblemished in serene assurance."

#### A BETTER WAY

For most of us life is filled with perplexities. We often have problems we cannot solve, face difficulties we cannot overcome, and travel paths whose end we cannot foresee. Shall we therefore in faintness of heart give up the struggle? *There is a better way!* For one thing, we will do all that is possible to live each day as best we can, forgetting yesterday's failures and refusing to worry over what tomorrow may bring.

For another thing, and *even more important, we will place our trust in God!* The God who knows the end from the beginning and who promises to *walk the whole way* with those who will give Him their hearts. When we *walk with God, we walk the way of ultimate Victory!*

--Christian Observer

Jesus also is a very present help in preventing trouble.

# THINGS THAT MAKE FOR PEACE

WILLIAM R. SIEGART

TEXT: LUKE 19:41-48

**T**HERE are really three things in this lesson: Jesus' weeping for Jerusalem, which is peculiar to Luke's Gospel; the second cleansing of the temple; and the desire of the powers that were in Jesus' day to destroy Him. However, I believe one central idea is embodied in the lesson—the things that make for peace.

According to speech and writing, peace has been one of the greatest desires of man. Yes, man has persistently done things to frustrate peace. The devil in man has come to the fore on too many occasions and has left ruin in his train. It is a strange thing, to say the least.

It was on Palm Sunday, as Jesus was about to enter Jerusalem in triumph, that he came to the top of a hill overlooking the city. Those who have made this journey, retracing the steps of our Lord, tell us that there is no doubt concerning the spot where Jesus wept over and spoke concerning Jerusalem. "The path mounts again; it climbs a rugged ascent; it reaches a ledge of smooth rock, and in an instant the whole city bursts into view." It must have been a breath-taking experience to one who loved the Holy City. The first thing that came into view was the tower of the temple. Then the whole city and the city wall were seen. Below, from this particular point of views, was the valley of the Kedron with its greatest depth as it joins the valley of Hinnom, which gives the city of Jerusalem its peculiarity at this point of seeming to rise from a deep abyss. Thus Jesus beheld Jerusalem from a distance for the last earthly time. Then our Lord wept. Once before it is recorded that He wept, at the tomb of Lazarus.

Deep emotion flooded His tender soul. "O Jerusalem, O Jerusalem! Had you but known the things that make for peace. The Christ was here and He was reject-

ed. What Jesus said about the destruction of the city came true in 70 A. D. when it was levelled by the Romans.

After the triumphal entry on Palm Sunday Jesus went to the temple. Mark makes it clear that he looked round about on all things, but the hour being late, he went to Bethany. Next day, Monday, he returned to the temple. Then He cleansed it. Why? we ask.

We often think that greed in certain forms at least is modern. But it goes back through the sinful history and nature of man. Temple traffic was notorious. The high priest, his family, and certain hangers-on were very wealthy. Animals and birds for sacrifices were sold within the temple precincts. Prices were set at the will of the high priest. A commentary on this is seen when Mary, our Lord's mother, could afford to offer as her sacrifice after Jesus was born, only two turtle doves. Every opportunity was taken to milk and to gouge the people. Each person was assessed a half-shekel as a temple tax. It could be paid only in the temple money. Yes, the high priest had his own money, too. With the dispersion of the Jews, and people coming from almost every part of the known world to the Holy City for oblation and sacrifice, there was a lot of money to be exchanged into temple money. It is just as if one of us had, say, some English pounds, or French francs, and we wanted to spend them here in our local cities. However, we would go to a bank and exchange them for dollars at a nominal rate for handling. But in the temple there was a definite discount. As we would say, the people were robbed.

Through the prophetic utterances of the O. T., we know that one of the expected activities of the Messiah was to cleanse the temple, the worship, and the priesthood. It was in fulfillment of these prophecies that finally brought the opposition down upon Jesus.

The powers that were, knew not exactly how to proceed. The people hung on His words. That does not mean they were followers of His. But He was here, doing something the people long since had wanted done. So the leaders plotted by stealth and further crookedness to take Jesus and to get rid of Him.



It was not Jesus alone who was opposing these practices. The Talmud, Jewish repository of teaching and tradition, speaks in strong language concerning this wicked temple traffic. Three years before the fall of Jerusalem, it was swept away by popular uprising.

Yet ever once in a while the same thing crops up in our churches. In the days of Elizabeth and James in England, mules and horses laden with produce, were led through St. Paul's as a matter of every day occurrence, bargains were struck there, burglaries planned, and even servants hired.

Then we see today how many churches conduct bazaars and most everything else. One church I know has even sold beer within the church building. Yes, we need to guard against such practices.

But these words of Jesus stand out, burn the heart, sear the soul-the things which belong unto thy peace-the things which make for peace. The very name of Jerusalem is vision for peace. And when Jesus is speaking he is recalling both the name of the city, and His own being of the *MESSIAH, The Prince of Peace*.

Peace seems to have been for many years, according to the words written and spoken, man's desire. But there is something beyond the mere use of words. After both world wars the world was flooded with books, pamphlets, programs for promoting peace. Then we had and have organizations for peace. All this is good, but it is not enough. We must have will and desire for peace. No organization is greater than the character of the people who are the organization. The sad and sorry thing about it all is that we make each war worse than the last. And war leaves nothing in its train but destruction and death.

Let us look carefully at some of the things that make for peace.

One can make war, but it takes two to make peace. This, to me, is the gravest danger facing us. We need more and better understanding between peoples. Some one once wisely observed, "Some people have exceptionally high standards for other people." Not only in individual life, but also in national life, we must measure up to the highest standards set before us.

Nationalism, especially of the petty

variety, must give way to cooperation. No nation can exist unto itself, and exchange and cooperation are better ways than brigandage and war.

We should have more contact between peoples. We need not merely exchange of goods and raw materials, but also exchange of research, writing, music and every learned and cultural attainment. We need to eliminate lack of knowledge and understanding, and to build friendliness.

We must learn to think, teach, and to expect peace. Were half the money spent for wars and preparation for wars, used to educate and to promote peace, this old world would be startled and benefited by the results.

We need a new acceptance and discharge of individual responsibility. People need to stop giving all power into the hands of a few. They need to cease looking at government for the solution of things which they, themselves, should solve. Recently a national union carried on a contest jingle. People were asked to write the last line. Strange to say, yet showing a wrong and disturbing trend, this is the winning jingle:

Hickory, dickory, dock,  
My watch is now in hock.  
Prices are high  
And wages are shy,  
On your Congressman's  
door knock - knock!

Shades of our pioneer-fathers! We need a new sense of individual responsibility.

The things which belong unto thy peace--the things that make for peace, are still the love of God in men's hearts, striving for peace among men. And that peace will not come until it comes in individual hearts - what is diffused everywhere is nowhere - and lives, moves, and has its being in individual and in national relationship between all men.

The family is like a book, the children  
are the leaves

The parents are the cover which protective  
beauty gives;

Love is the little golden clasp that bindeth  
up the trust

Oh, break it not, lest all the leaves be scattered and are lost.

--Oscar E. Feucht, in *Exchange*

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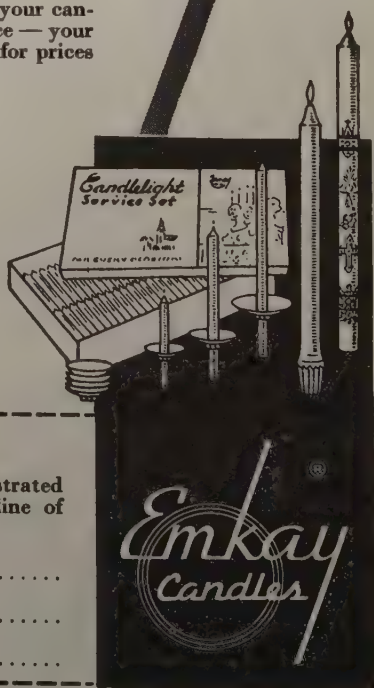
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# WHAT MAKES A HOUSE A HOME!

GEORGE W. WISEMAN

TEXT: Math. 7:24-29.

**I**N the closing words of the Sermon on the Mount, Jesus tells of the wise man who built his house upon the rock and the foolish man who built his upon sand. He then described the elements that beat against both, causing the foolish man's house to crumble on its sand foundation. The house built upon the rock, however, remained intact even though both faced the same storms. The result was that one could weather the roughest storm while the other crumbled because its foundation was insecure.

Is this not a parable of the home life of our modern day? Many homes are crumbling all over the land because they are built upon the sands of shallow, Christless living. On the other hand, our church-related homes are remaining upright, even though the same unfavorable winds blow upon them. If we realize this, we are reminded again of the great distinction between a house and a home. When we look at two buildings on any street we cannot tell by outward appearance which one is a house and which a home. Neither, apparently, can the occupants, for no matter how they live each one will say, "This is my home." However, the One who drew that sharp distinction between the rock and sand foundations knows. He knows how complete the destruction is in the unchristian home, even though that house might be in better physical condition than the adjoining one.

What is the difference between a house and a home? In the first place, a house is built with materials--a home consists of souls. A former classmate tells the story of a country lad who received the thrill-

ing news that he was to see his first circus. His father had given him the necessary money and told him to ride his pony to the county seat to the big show. It was noon when he arrived and the streets were filled with shouting people. Excitement was in evidence everywhere. He tied his pony to a hitching post and found a good place to stand, just in time to see the Circus parade swing down the street, on the way to the big tent where the show would later take place. Never had he seen anything like it. In front of him were clowns, brass bands, wagon loads of animals, acrobats and beautiful horses. For the first time in his life he saw real monkeys, elephants, zebras, camels, lions, tigers and other wild animals. His eyes bulged with astonishment. This was the circus he had heard so much about and was at last watching. At the end of the procession came other clowns, doing various stunts and some were holding out their hats, or grotesquely offering their hands to the spectators lining the sidewalk. The boy, not fully sensing what it all meant, took his coin from his pocket and placed it in the outstretched hand of the clown, who approached him. With a royal bow the clown took the coin and moved on. The parade only lasted a short time, and when it ended the people began to drift away. The boy went back to his pony, unhitched it, and began his journey home. It was not until some time later that he discovered he had not seen the circus at all, but only the Parade. He had seen only the preliminaries and had missed the real thing. How true this is of many families in our day. They are sure they have a home, when all they have is a house. To them, the building is the real thing, and not the spirit that should be within.

It is not enough to make an attractive room and double decker beds for the boys. If that is all they are to receive in that house, how can they avoid being shallow in their interests and desires when they reach manhood? It can also be expected unless the wife has a

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religious background, that they will do little more for their own children. The house is not complete when bedrooms, kitchen, dining room and parlor are finished, however attractive and inviting. You can find all this and more in a hotel or rooming house, and very few would call these latter places home. A house does not become a home until right living takes place, genuine love is demonstrated, and real Christian characters are molded. The inclusion of this makes a home, but the absence of it keeps that building a house.

Gypsy Smith once told of a very wealthy man, an English aristocrat, who one day discovered that fact. He declared on oath before a Court of Justice that he possessed fourteen houses but not one home. J. Arthur West in his booklet "The Faith of the Family," says, "So many houses are not true homes they are just hang-outs where people eat, sleep and--fight."

In the beginning of my ministry, I visited many homes and noticed upon the walls the motto, "Christ is the head of this house." On more than one occasion I was conscious that this lovely sentiment was a lie. Christ was not the head of that house. He was not even a part of it. That motto had been placed there years before by Godly parents and sometimes grand-parents, and had not been removed. It told the truth once; it was not telling the truth now. Christ is the head when a home is made fit for His entrance and He is the invited guest.

How true the words of scripture are: "Except the Lord build the house, they labor in vain that build it." The home-maker may be the best cook in town; she may possess every book on how to make the home attractive. She might be raising her children by the very latest methods; she might even have her own child psychologist, but unless the Lord is the head of that house and Christian character is developed daily, she is not fulfilling her duty either as a homemaker or mother.

In the second place, a house is built on ideas--a Christian home on ideals. Every house is someone's idea of what a house should be, but all ideas are not alike. That is the reason so few houses are similar. A home, however, is built upon ideals. An ideal is not something that can be cut with a saw or pounded on with a hammer. It comes from within and only from a life that is also built upon a firm foundation. When ideals are missing, it is well to look at the foundation of those who make up the family.

To find the answer to many moral and spiritual problems, let us look within the home, for it is there we live as we really are. There is no covering up at home. If a husband wants to vent his feelings on his wife or the children, he does. He would not think of acting the same way in his place of business. He wants his companions to consider him as a good fellow, easy to get along with. He certainly does not want his boss to get a wrong idea about him. But at home he does not care. He does what he wants to do and says what he wants to say. At home he lives the way he really is. A woman might be a regular scold in her home, but the chances are she will not be at the club and the other circles in which she moves.

It is so easy to put on a false front when one is away from home. For that reason it is difficult to determine what a person is really like or what his ideals are. If we want to know how a person lives, what he thinks, and how high or low his ideals, home is the answer. When ideals sag in the world it is very often a sign that a let-down has taken place in the home. Unfortunately the ideals of too many have sagged in this day, and too often they have been on the part of those we have trusted most. Every man elected to public office is there because those who elected him thought he could be trusted. If he cannot be trusted it is an indication his ideals have sagged, and it could be due to the way he has lived over a period of years in his own home.



We call this modern day living. So it is, for it is not the type of living Jesus had in mind when He spoke of the man who built his house upon a rock.

Dr. William J. Faulkner at a Methodist Conference on Family Life said, "If your children find not the law of God and His spirit around the altars in your homes, when they become men and go out into the world, they will break His moral law, and bring your nation to shame and disaster." How true are these words! When will we teach our children that they must conform to God's laws if the world is to become a better place in which to live! We teach them to conform to the laws of our land; we are glad they have to conform to the laws governing education. We encourage them to conform to medical knowledge, but when it comes to the laws of God, not only are many homes silent but parents teach non-conformity by their own bad example. If we are going to teach non-conformity in any area of life, let it be to the pagan ideas and standards let loose in *our* modern civilization.

This is especially essential in view of the high pressure salesmanship, the billions of dollars spent in false and misleading advertising, moving pictures, radio and television. Because of these modern means of communication we have to be more careful than ever whose advice we follow. The voice of evil and the voice of righteousness reach us through the same newspaper, magazine, the same radio, television and motion picture. Daily we listen to the selfish, the greedy, the sensual and the pagan. We likewise hear daily the earnest words of those who follow God—all speaking to us in our homes. It is not enough for us to say that our children can discern the difference between these misleading claims and obvious falsehoods, and will never be lured by them. The very fact that these untruths go unchallenged and accepted, indicates that our present generation of adults

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has already been snagged. Our aim should be to encourage our children to become better men and women than we, and no easy way of living will accomplish this. In view of our modern means of communication this becomes a more difficult job than ever.



Finally, a house is built according to man's plan--a Christian home is built according to God's plan. The contractor reads from a blue-print; so does the Christian, but his blue-print is the Bible. If the builder deviates, from the blue-print, something goes wrong. The house will not be sound. If a Christian deviates from God's blueprint, something will be wrong with that home. It will not be as God intended it should be. Not to follow that blueprint, as so many homes seem to be doing, can only end in inevitable disaster.

Calvin Coolidge once said, "The greatest need of America is religion; a religion centered in the home." That is what the Bible teaches. Yet we know that if our homes are to be Christian we must have some religion to put into them. We must first accept Christ before our homes can be Christlike.

Some years ago a noted Judge was converted. Upon his return home he told his wife what had happened and suggested that as a family they go into the parlor for family worship. In that room a number of lawyers were waiting to consult the Judge. The wife felt they should go to another room but the Judge replied, "No, the Lord has been crowded out of every part of my house for years, and now He shall have the best room we have; besides there are some lawyers who would not be hurt by attending prayers." Christ must be in the home, and will be in the home, if God's blueprint is followed.

C. Campbell Morgan once said, "My father came into my house soon after I was married and looked around. We showed him into every room, and then in his honest way he said to me, 'Yes, it is very nice, but nobody would know, walking

through here, whether you belong to God or the devil.'" Campbell Morgan said that he went through the rooms again and decided that his father was right, and made up his mind that no room would, from that day forward, be without a religious picture or some other evidence that the members of his family served the Lord.

How compensating is a religious home! What a rich reward comes to those who make it such. Tragedies enter every home; loved ones are taken and sometimes these loved ones are not prepared to go. Their home has contributed nothing to their religious development and only remorse can fill the hearts of those who have neglected their spiritual responsibility. However, the feeling is so different when one realizes that his home has been a Christian one.

A religious worker once entered into conversation with a man in the writing room of a large hotel. The man told of the many years in which he had been a nominal Christian. At that time he had one child, an active boy not yet four, who wondered why his father did not say prayers with him. It was always the mother who heard the little one's prayers. One night he looked into his mother's face and said "Mummy, why doesn't Daddy pray?" The wife, a sincere Christian, told her husband often of the question of the boy and urged him to pray with the son as she did, but he always had some excuse. One Sunday the minister's sermon reached his heart, and that evening the husband took down the Bible and said to his wife, "We will have family prayers tonight." The lad was all attention as his father, for the first time, read the Bible, and offered a brief and faltering prayer. When it was over, the boy climbed on his father's knee, kissed him and said, "Daddy, I am so glad you prayed."

The next morning the father was suddenly called home from work. While the mother was in another part of the house, the child had gone too close to a lighted fireplace to get





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something off the mantel, and his clothes caught fire. Not knowing what to do he ran screaming from the house and, before anyone could stop him, was so severely burned he lived but a short time. As the father reached home and looked upon the lifeless form of his boy, all that he could think of were the words that came from his son's lips the night before. Then, turning to the religious worker, the man added, "I would not take all the wealth in the world in exchange for the memory of those last words of my boy, 'Daddy, I am so glad you prayed.'"

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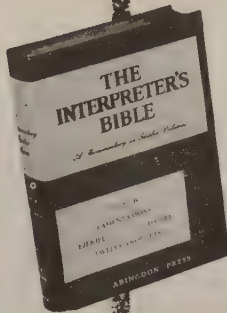
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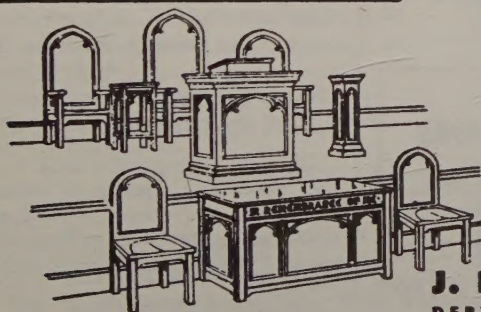
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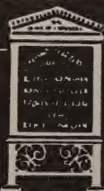
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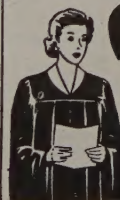
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